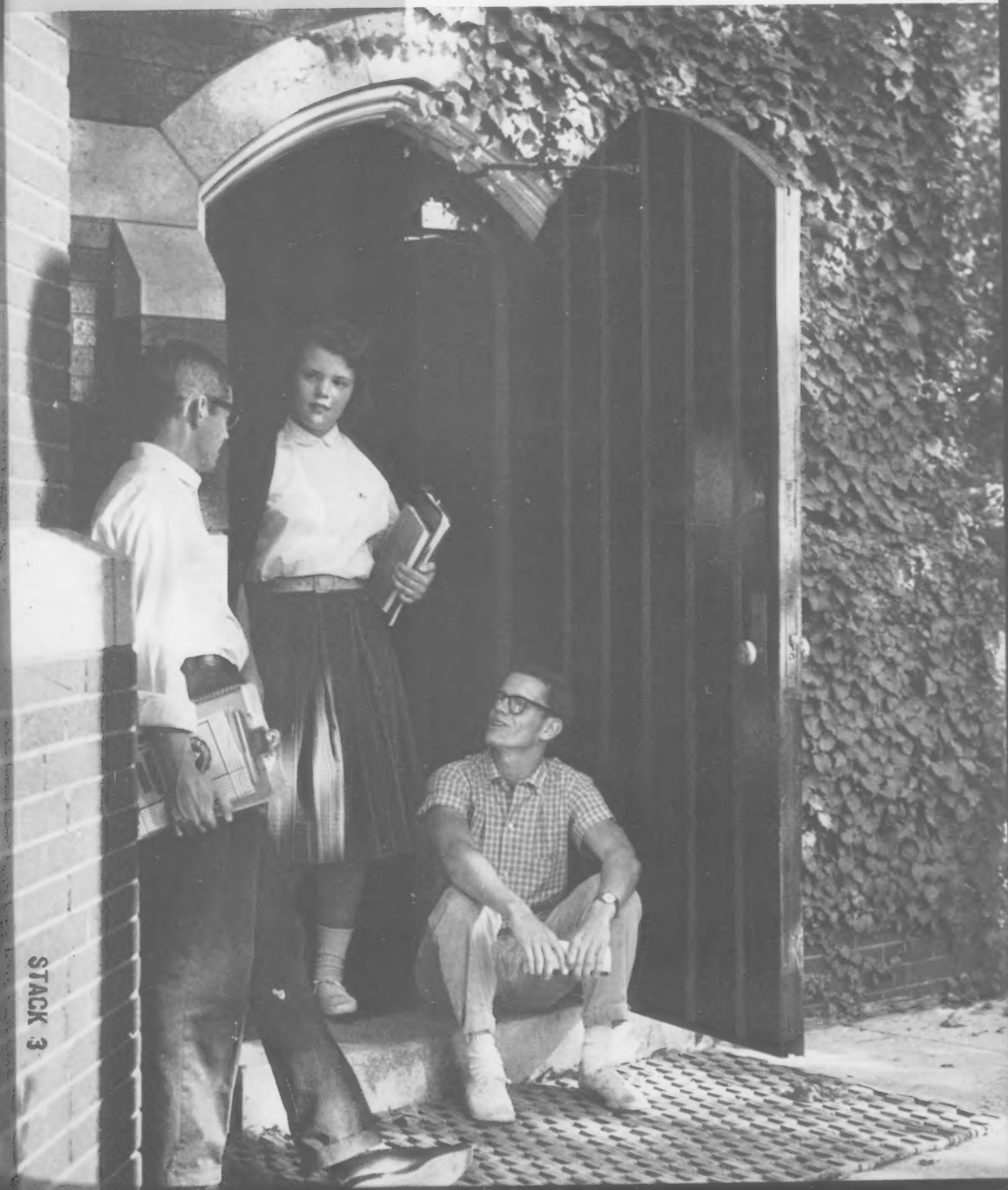


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Concern

Official Magazine, United Presbyterian Women



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Successor to *Outreach* and *Missionary Horizons*.

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MARY B. REINMUTH *Editor*
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A Message from a UPW Target Co-Chairman



IN THE PAST, Africa has been considered by many as just a few short steps this side of the moon. But this seemingly far, far distant continent has rapidly moved onto our front doorstep, and her people are boldly taking their rightful places among the family of nations. Christian women have been forced to exchange their casual interest in the care and feeding of African violets for a burning concern for the cause and cure of African violence!

United Presbyterian Women have been granted the insight and the courage to center on Africa as a target of very special concern. Surely, God has called us to no simple or easy task. Rather he has asked if we are willing to share the suffering, the struggle, the strivings of his people in Africa, who have for so long borne their grief alone. Such an assignment is not one to be flippantly assumed.

To voluntarily bear the pain of others demands nothing less than the spirit of our crucified Lord. Only as Christ lives within us will we be able to accept this commission.

Just what will this mean for us in the months ahead? Who can say? God has led us to this moment of commitment. He will lead us on—to service, sacrifice, yea, even to suffering. Perhaps, he will use YOU to reveal his will. Be open to God's leading. Be obedient. Accept responsibilities for Africa with which God confronts you. Share with us your experiences.

Mary H. Kiely

Mrs. Ray H. Kiely, wife of a pastor, is a co-chairman of the Steering Committee, Committee of 500 of the Target Projects for UPW during the coming triennium.



They Came

They Saw

They Conquered!

As New Understanding Developed between
Overseas Guests and the Women of the Church

New friendships start at tea time

THEY CAME—women from 23 different countries, at the invitation of United Presbyterian Women, to attend their first National Meeting at Purdue University, June 26 to July 1, 1961. They came early—most of them—to spend three months with United Presbyterian women in their homes, their churches, and their communities. Twenty-five additional friends from overseas, who were in this country as students, fraternal workers, visitors, were also invited to the National Meeting, bringing the total countries represented to nearly thirty. Some of these shared in parts of the pre-Purdue experiences and in the post-Purdue Conference at Hanover College in Indiana.

THEY SAW—5,000 United Presbyterian Women gathered together for their triennial meeting. One of the visitors from overseas marveled and said, "Five thousand women in one room—and you could hear a pin drop! *Fantastic!*" She was also impressed with the amazing planning and preparation that went into the program. It witnessed to her that, although we are not called on to produce "little Purdues" in our particular places of service, our witness to Jesus Christ and our work in his Church demands our very best efforts.

THEY SAW—church women in their circles, in their associations, presbyterials, synodicals, at church services, and in "Search Parties." Sometimes dazed at the speed with which they were moved from one experience to another, the overseas guests admitted to mixed impressions. Many

marveled at how openly American women talked of the problems of their church and country, particularly in the Search Parties. One visitor, noting the freedom with which women here speak out, wanted to encourage women in her country to share their thinking and material resources more freely, and to widen their horizons beyond their own families and local churches. On one occasion a guest, though expressing deep appreciation for the total experience, commented, "So many cookies, and so little Jesus Christ." They saw both the strength and weakness of our highly organized life in both church and society with eyes clearer than ours often are.

THEY SAW—women in their homes, and many felt that it was here that they came closest to the hearts of Christian people and got to know the Church at its grass roots.

AND THEY CONQUERED! Our lack of knowledge about Africa was conquered by such women as Lady Ibiam, the wife of the Governor of Eastern Nigeria; Ellen Sandimanie, assistant to the Mayor of Monrovia, Liberia; Mary Kirobi and Marthe Ebutu Nko'o, pastors' wives, or Rena Mussaad and Elizabeth Karorsa, teachers and leaders among women of their countries. Who of us who met these delegates does not have a new understanding of Africa and of the aspirations and abilities of Christian women as they take their place in the emerging nations. One of Mary Kirobi's many hostesses, a presbyterial president, wrote, "Everyone felt the impact of Mary's wonderful personality, even the peo-

ple (non-Presbyterians), who met her as we took her through a factory and hospital, caught it too." And, too, the visitors learned . . . not only from their experiences with Christians of the United States but through their contacts with Christian women of other parts of the world. It was a rare opportunity to be with women of more than twenty other countries, both at the orientation period at Stony Point in March and at the Planning and Evaluation Conference at Hanover College in July following the National meeting.

At the Hanover Conference there emerged a plan by which the mutual sharing begun there could be continued in the years ahead. A calen-



International understanding was nurtured during informal conversations in small groups.

dar was prepared whereby, each month, certain countries would become the focus of concern for all the others. Information provided by the delegate from that country will be shared with the delegates from each of the other countries; information to be used in any way the delegate decides is most meaningful—in church bulletins, women's organization papers, programs, prayers.

THEY CONQUERED weariness. There were many times when our overseas friends felt they simply could not keep up the pace. But through

it all they experienced the joy of the promise, *As thy days, so shall thy strength be*. Despite schedules which often included three or four major events a day, all of the women kept in good health and several looked more rested at the end than when they arrived in the United States, strange and uncertain.

THEY CONQUERED our affections. Bringing open and receptive spirits, they captured the hearts and captivated the homes of their sisters in Christ. Many have been the letters of appreciation for their presence among us. One wrote to Marthe Ebutu Nko'o of the effect of her visit on the children in the home. "Diane and Barbara are already planning a camping trip to Africa to visit you. Barbara asked how far it was to drive to Kalamazoo (she couldn't remember Cameroun)! Then at bedtime they were fighting to see who could sleep in the same bed you slept in. That was settled by deciding to take turns for a while. Our home seems empty without you."

THEY CONQUERED—because they came as DISCIPLES, believing that their coming to the National Meeting was not only at the invitation of United Presbyterian Women, but in the plan of God for their lives. Some spoke to us out of their personal experience of the cost of discipleship. Eloquent and moving testimonies were given at Hanover College by Annelise Fehrholz, who has been in Nazi and Communist prisons, by Alice Wong, who spent seven years in Communist China; and by Belen Villanueva of the Philippines who knew first-hand of family separation, of concentration camps, imprisonment, brothers in the "death march," loss of home, property, and loved ones during the war.

THEY CONQUERED—because they came as HERALDS, some proclaiming the Gospel in unique and creative ways. Four at Purdue were fraternal workers from their countries to ours: Mrs. Beatrice Abboa Offei of Ghana, Mrs. Dalva Boaventura and Mrs. Doris Bravo of Brazil, and Mrs. Esther Guerrero of the Philippines.

Esther Mansilla, one of the guests, heads the Free Sewing Center Committee of the Synodical in Guatemala. Says Esther's sister-in-law, Lidia Mansilla, "Sewing machines are our evangelization team, quite unique indeed. They bring the Gospel to people who would never have dreamed of listening to a Protestant." Junko Takamizawa of Japan uses her talents as writer and dramatist



- 1 The guests find food a universal language.
- 2 Dress rehearsal for a Search Party stimulates discussion.
- 3 The overseas visitors receive gifts for the children left at home.
- 4 Each guest brought a gift typical of her country to Cathryn Hoeldike, as UPW president.
- 5 Time for overseas guests to weekend with their American hostesses.

to proclaim the Gospel, and her artist husband, whom she led to Christ, uses his gifts as a cartoonist to tell the "good news." Dona Nympha Almeida's witness touched her own home, and her doctor husband now gives a Bible to each child he brings into the world, his total now reaching 5,000. Rena Mussaad of the Sudan shares in a program of home visitation which has reached many secluded women with the good news of Jesus Christ.

THEY CONQUERED—because they came as **PILGRIMS**, Christians who have explored new ways of work and witness. Katharina van Drimmelen of the Netherlands, an ordained minister, has pioneered in the "house church" and in lay academies. Ellen Sandimanie of Liberia has been president of an organization of Presbyterian women which has established a mission school in the interior.

THEY CONQUERED—because they came as **SERVANTS**. Jessie Peng, who ministered among the million refugees in Hong Kong; Mary Kirobi, mother of five, teacher, pastor's wife, who gathers illiterate women into her home to teach them to read; Dora Skipsey, who in a parish in the east end of London communicates the Gospel in the factories and brings the church into vital relationship with the community. These and others brought new understanding of what it means to be "God's People in God's World."

THEY CONQUERED—because they came as **STEWARDS**. Annie Jiagge spoke of stewardship as a way of life in Ghana. There is a prov-



erb which means "the one who has food to eat has a duty to feed his brother who has none; for God, in calculating your ration, included in it your brother's bread and that is why you have more than you need and he has none."



Presbyterian Scholars

THE NATIONAL Presbyterian College Scholarship program is one of the bright stars in the crown of the United Presbyterian Church, say those who know it best. With each class its double mission is accomplished anew—to encourage and assist outstanding Presbyterian students to attend Presbyterian colleges, and to strengthen the colleges by getting more of our best young people into them.

But what happens after Presbyterian Scholars are graduated? In 1960 the first class went out into a waiting world. A year has now passed. What kinds of persons are these graduates becoming? What do they consider the Church's task in today's world? What are they doing—in the Church?—in the world? A number of them have told us, in the first of the annual letters they have promised to write us over the next five years.

And what good reports they are! It is impossible to read them without a mounting sense of confidence in this kind of young person, and of hope for the Church of Christ of which they are a part.

As I read the letters the first thing that struck me was this: the National Presbyterian College Scholarship program was not intended to produce church vocations candidates, but it is doing so! Nearly half of the graduates who write us are preparing for church careers, or working at them already. One of them, a young woman who has been teaching school, is about to set off for the Middle East to teach in the Tripoli Girls School for three years under the Commission on Ecumenical Mission and Relations. Another girl is working for the Commission in the Junior Year Abroad program, in which she took part when

she was a Presbyterian Scholar. Her future will undoubtedly be tied into the Church in some way, at home or abroad. Two women are students again, one at the University of Tulsa and the other at San Francisco Theological Seminary, working for the master's degree in Christian education. Another—a man—is studying at McCormick Theological Seminary with the ultimate intention of going into the college chaplaincy. And so it goes.

A second striking discovery is that an equal proportion of these students has a strong concern for international affairs. One of them, moving toward a career in music, said that he began to give serious thought to the vocation in which he could be of greatest usefulness. "It seemed to me that . . . one should give first consideration to the thing that he feels most unavoidably urgent. For me, these considerations met in the field of international relations. After much prayer and serious consideration, I decided to continue my education along these new lines."

Another person, a young woman, who had never been further away from her home in upstate New York than Jenkintown, Pennsylvania, where she went to Beaver College, is setting off this summer to Costa Rica. She will be an envoy of good will under the Experiment for International Living. Still another graduate is getting his international experience as a member of the armed forces, stationed in Germany. He writes: "The past year has been a varied, eventful, and educational one. . . . Every phase of life, it seems, can be an important addition to the broad foundation upon which the rest of one's life is built."

A third impression from the Scholars' letters

What Happens

by Wilmina M. Rowland

The Rev. Miss Rowland is Director, Educational Loans and Scholarships, Division of Vocation and Ministry, Board of Christian Education.

After They Are Graduated?

is that these young people are deeply appreciative of what their colleges gave them. One put it this way: "Having the opportunity to study under some truly Christian professors was, I think, one of the most outstanding advantages of my college career. The strength and impetus thus given to Christian ideals, values, and standards is priceless."

These graduated Scholars are at their best, I think, when they talk about the role the Christian Church should be playing in the world today. The keynote of many comments is relevance. "The Church I see locally in this country has too often become a part of the surrounding culture instead of a vital fellowship from which can come prophetic judgments on that culture, coupled with a deep and revolutionary involvement in that society, so as to meet its people at the level of their need and not just the level of their socio-economic position. The instance of the American Church's irrelevancy has been brought home to me by my present roommate who is a nominal Christian. I realize that the language of the Church, which is my second home, does not communicate to her; the witness of my activities seems mere piety, and, if anything, creates a further barrier between us. She is not antagonistic; Christian faith is just largely outside her frame of reference, something at best peripheral. Thus, I have at once judged the local American church and realized that as an American Christian I stand precisely under that judgment." This person is responsibly active in her local church, as indeed are most of the letter writers.

Another young woman is concerned lest the Church become so "relevant" that it becomes indistinguishable from the society of which it is

a part. "Perhaps we are searching to find the fine line that distinguished between taking the Church into our daily lives to make life sacred, and taking the Church into our daily lives to make our faith secular."

This same problem exists for still another. "It is not the basic truths which need changing, for these are set down in the Bible and by Christ. It is the way in which these truths are presented and interpreted which must adapt itself to changes in the community. The organized Church should be a vital part of the life of a community and become an important part in the lives of all Christians. It must be definite in the things for which it stands and must give its people a faith by which to live. It is God who gives us strength through faith. This should be the witness of the Church and its leadership."

Other comments on what the Church most needs to do in the world today stress "witness" and "unity." Another person speaks of "Bible-centered spirituality," as contrasted to "cold intellectualism and too much social activity." Another person echoes this last in calling for the Church "to be redemptive fellowship in which people can find themselves as persons."

Reading these letters, I said a prayer of thanksgiving for the National Presbyterian College Scholarship program, so wisely undertaken by our denomination. One former Scholar has put her finger on it. "The real significance of this scholarship program is not that it has helped and is helping individual college students with their financial burden, worthy as that aim might be, but that it is an expression of confidence which the Church helped create in a whole generation of Christians."

bulletin board

The 1962 issue of JOURNEY INTO UNDERSTANDING is now on sale through Presbyterian Distribution Service for 5 cents per copy. One free copy is to be distributed to each local association at the fall district or presbyterial meeting.

The black and white photographs of the National Missionaries featured in the booklet may be purchased as usual for \$1.00 per set from the office of your National Missions area representative.

Watch the January issue of CONCERN for your special introduction to these ministers related to "Churches for New Times": The Rev. William H. Hollister, Burlington, Vermont; The Rev. Peter G. Koopman II, Casper, Wyoming; The Rev. Ellis Marshburn, Benton Harbor, Michigan; The Rev. Warren B. Studer, Costa Mesa, California; The Rev. Edward White, New York, N. Y.

Literature secretaries will welcome the new CONCERN subscription "leafolope"—a combination of lively cartoons with a handy envelope for sending in subscription checks or money order. It will be launched at fall district and presbyterial meetings. Follow through in your local society by a special "Subscribe to CONCERN" rally.

Orders are still being taken for *Highlights of the National Meeting*, a 12", 33 1/3 rpm recording. Send \$1.50 for each record to: Miss Elsie R. Penfield, 475 Riverside Drive, New York 27, N.Y.

Your Recommended Reading List books (see page 26) may be obtained from:

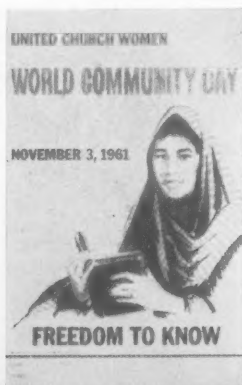
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For full details, order the World Community Day Packet (.50) from United Church Women Publication and Distribution Department, 475 Riverside Drive, New York 27, N.Y.

Gospel to a

Mrs. John L. Miller and her husband are working with two churches and a primary school in the Goias area at Formosa, near the town of Sobradinho, Brazil, which has recently come into existence. She knows conditions here at first-hand.

IT MAY BE a long time before an evangelist is sent to the moon, but the United Presbyterian Church already has a man on the job in a satellite. Brazil missionary Alfred Sunderwirth and his family were assigned to start a church early in the history of Sobradinho—satellite city of Brasilia, Brazil's new capital on the high plains of the state of Goias, a general area where United Presbyterian missionaries have been working since the early 1920's.

In the latter part of 1959, high on a plateau only ten miles from Brasilia, box-like wooden houses began to spring up, gradually outlining the streets of this government-planned city. The pioneer settlers poured in, seeking a new chance in a new city. But they had to withstand the hardships of poor living conditions, together with the disillusionment that must come to those who realize that a better life means working long, hard hours. Now, as one approaches Sobradinho on the soon-to-be highway from Brasilia, a surprise city of hundreds of matchbox houses with a population of over 10,000 awaits the visitor.

The missionary family could have rented a comfortable house in some nearby town, but they chose instead to rent a wooden shack and to live with their people during the hard months of the development of the new city, their own goal being the formation of the nucleus of a Presbyterian Church.

On a sunny day, it is easy to smile in Sobradinho, with its beautiful view of sweeping high plains, green from the tropical rains. But the long rainy season in the state of Goias soon causes the housewife's mouth to droop at the corners. A yard landscaped in clay-like mud, lack of any kind of garbage collection as yet,

Satellite

by
Jean
Everheart
Miller



streets continually torn up in the process of installing water and sewerage, give an air of general confusion to the missionary's home. In this planned city all homes will face on parks, with service streets to the rear of the houses. Al Sunderwirth's two-by-two study with an open door is a favorite place for neighbor children to stand and watch while he types out a letter or sermon. Only good humor, which is high on the qualification list for new missionaries, is the saving factor in a pioneer situation. A permanent mission residence is being built in Sobradinho, and the missionary family will be truly thankful for its comfort.

How does one start a completely new church? No members, no elders, no deacons, no Sunday school teachers. Missing is that corps of leaders upon which every pastor depends. A new church is started by the same old methods of announcing the good news—through church services in the front room of some Christian home, open-air preaching, door-to-door invitations, neighborhood Sunday school classes in the out-of-doors for the children. Many evenings during the last new month, six-foot-tall Al Sunderwirth has hoisted the portable organ on his shoulder and trudged through the mud to some designated preaching point in the streets of the city. Some helper carries a kerosene lantern to light the way, and Mary Lou, his wife, goes along with the children to use her wonderful musical talents to bring the joy of the Gospel to many hearts. On other days, Al goes around the streets using his strong voice, in lieu of a loud speaker, to invite people to a meeting at someone's house.

Before the Christmas season, the small group of Presbyterians who had gathered around this pastor in Sobradinho resolved that they had to have a small church building for their worship services and to attract more of the unchurched. Through their own tithes and offerings they were able to build in seven days a temporary wooden one-room church. A new church does not grow fast in Sobradinho and often it is a discouraging task. But the best work for the Master is often done on strange foundations.

Also working in Sobradinho are representatives of the Nazarene, Baptist, Pentecostal, and Adventist churches. The Roman Catholic Church has no church or organized work as yet. The inhabitants of Sobradinho have come from all over Brazil—people without roots who are anxious to make a good home and to earn an adequate living in the promised land around Brasilia. What an opportunity this new situation offers to a pastor to many lost sheep!

Lest you think a missionary pastor in the interior of Brazil can serve in only one church, Al Sunderwirth also has as his responsibility an evangelistic field of six large counties, with congregations in Planaltina, Veadeiros, São Gabriel, Cavalcante, Mimoso, Nova Roma—as well as many scattered farms to visit. Opportunities for the building of the Church continue to be as vast as the great land of Brazil itself!

A lay member stands at the door of the temporary church built by the congregation.



The minister and his family presently live in a shack like those of their new church members.



Later, the missionary family will move to their permanent residence now being built for them.



"The Way, The Truth, and the Life"

by George Laird Hunt

Dr. Hunt is pastor of Christ-West Hope Presbyterian Church, Overbrook Hills, Pennsylvania.

NO ONE of the "I am" passages in the Fourth Gospel is more familiar and beloved than these words from the fourteenth chapter: *I am the way, and the truth, and the life; no one comes to the Father but by me.* (v. 6).

We can, however, easily misunderstand these claims of Jesus the Christ in at least two ways. One would be to ignore the specific point he is trying to make. The other would be to limit the meaning of these words to life after death.

After the semicolon comes the phrase *no one comes to the Father but by me*. Jesus is not talking about himself in any generalized way, as though the life he came to bring was life in general, or as though the truth he came to bring and to be was truth about everything under the sun. No, he is quite specific. He is the way to the Father, he reveals the truth about the Father, and the life he gives is life in and with God. He alone tells us what God is truly like. Only in him is found the abundant life. He does not point us to the way; he *is* the way. He does not discuss truth; he *is* the truth. He does not offer us just any kind of life; he *is* the life.

Preaching, the sacraments, the Church, missionary work, the Bible are not the way. They all simply point to the way. They are not the truth. They point us to the truth. They are not the life. They witness to the life. Jesus means what he says, *I am*. It is always a temptation for us to put in his place as truth itself some doctrine or some book; but these are only a means of directing us to the truth. We can make a thing like church membership "the way," an end in

itself, when it is only an instrument by which we know and serve the Way. We may speak of the "Christian way of life," but this is to substitute for the One who is Life some approximation, some human standard, of the Christian life. We need these guides, these instruments, to the Way, the Truth, and the Life, but that is all they are: pointers, and not the thing itself.

The first Christians came to be known as followers of "the Way." This meant they were followers of a person who called himself "Way"—Jesus Christ. Perhaps we today have lost this specific meaning of the word. We may be like Pilate who asked cynically "What is truth?" when Truth in the flesh was standing right in front of him! We have put many other things between us and Jesus Christ. We study books about him, but we don't allow ourselves to be confronted by him. We sing hymns to his praise, but familiarity with old tunes and favorite words inoculate us against any real experience of meeting him in what we sing.

I admit that Jesus the Christ is elusive, simply because he will not allow us to meet him on our own terms. We must meet him on his terms, and this is hard to do. But he can break through our evasions, even though sometimes it takes tragedy or hardship for us to know this.

When we are able to understand that Jesus was Way, Truth, and Life in a very specific and direct sense, then the first misunderstanding is cleared up. Obviously he is not waiting to come to us in these terms after we die. He comes to us now, even now we can know him as Way, we can know him as Truth, and we can find in him life. He is the link between the "now" of this present life and the "then" of the life after death. He brings the life after death into this present life, so that eternal life is not something we wait for but something we have now.

I go to prepare a place for you. Yes, that is true. But our "place" is already given to us. It is life with Christ, lived out now in the rough and tumble existence of daily work, home, community, and church. *That where I am you may be also.* Yes, that is true: all we need to know about heaven is that it is the place where Jesus the Christ is and where we shall be with him. But he is with us now. He is Way, Truth, and Life both here and hereafter, for he is the one by whom we come to the Father.

"Teach Us. Teach Us Anything!"

The Plea of the Egyptian Villager

by Helen Smith, an active Presbyterian who recently visited the Middle East.



THE PLEA of the Egyptian villager is "Teach us. Teach us anything." "Anything" includes a number of tragic possibilities. To preclude just such possibilities—communism, for instance—it is absolutely essential that the Christian message get to the Egyptian village first. Supported through women's giving, Rural Church Service Teams are working, sacrificing, giving up their own ways of life to get there first. There aren't enough of them; there isn't enough money; there must be both, right now.

A literacy team is the first stage of this village work. The team goes only where village leaders issue an invitation. Then begins the tedious but thrilling business of opening up a whole new world of learning and communication. When the literacy team has sown the seeds of knowledge and most homes boast one or two "reading certificates," the literacy team moves on and a second team moves in. Its job?—to build on the foundation of new-found learning, to introduce cleanliness, sanitation, more efficient housekeeping, and—the key to much of Egypt's growing awareness—Bible study.

For about six weeks the team members visit village homes, just talking—whenever villagers can spare time from their work-filled days to talk. The team's first job is to rid itself of the title of "stranger" and become a familiar and accepted part of the village scene.

In the village of Ezzia, the team set up a "model home" to demonstrate better living to housewives. A far cry from the American concept of a "model home," this one nevertheless represented a number of important steps forward. Built of mud brick, and mud-floored, as are all village homes, the model had white-

washed walls. From a local burlap-like material curtains were made and dyed a bright red-orange. Out of dried palm stems pasted on a burlap background were fashioned wonderful textured pictures to hang on the walls. In the kitchen, usually furnished only with a mud-brick oven, wooden shelves were built to keep food off the floor, and to show the women how they could save steps and do less stooping when preparing meals. As brooms, the women were using broad palm fronds which would brush away only major debris. Housewives were shown how to make simple, close-woven brooms that would really sweep. As we walked through Ezzia, many women invited us into their homes. In each home we were shown the household's most precious possessions—their reading certificates and the new family broom.

We visited sewing classes, where Egyptian teachers are showing young girls how to use a needle and thread for simple sewing and simple decorative needlework. We visited a women's Bible class (the men meet in the evening when they come in from the fields), and watched while five village women got up before the group in turn, each telling a portion of an Old Testament story. It is almost impossible for an American—to whom education has been accessible since earliest childhood—to imagine the excitement of an adult suddenly confronted with the opportunity to learn something beyond the harsh monotony of his daily work. With their insatiable eagerness for knowledge, these Egyptian villagers have no background for distinguishing between good learning and bad. We have, and we can reach these people through Rural Church Service.

THE INFLUENCE OF THE CHURCH

FROM THE SUMMIT of a hill in Palestine, Jesus Christ proclaimed, almost two thousand years ago: *You are the salt of the earth . . . You are the light of the world. . .* These words come to life with new meaning as one observes the powerful impact which Christianity is making upon the new nations of Africa, although, in many instances, Christians are a small minority of the population. In fact, it is often said in Africa that it was the influence of the Church with its concept of the brotherhood and equality of all men under God, along with its pioneering efforts in education, which set the stage and established the conditions for the emergence of these areas into self-government and self-realization.

The problem with which these young governments must cope are those of adjustment and unaccustomed responsibility. The wheels of progress are turning so rapidly that time cannot be wasted in enumerating the evils of colonialism nor directing resentment against the former colonial regime. Where this fact is realized, the Christian principle of forgiveness works quickly to erase the past and to give direction for the future. It seems that those nations which moved most smoothly into their new independence were those in which the leaven of the Church was most effectively at work and in which those who held responsible government posts were also leaders in the Church.

A dramatic case in point is Nigeria. Miss Mildred Roe, former secretary for Women's Work in the Board of Christian Education, and I were in Nigeria to witness the final act of transition from colonial to national government. We arrived in the bustling capital city of Lagos just in time for the inauguration of Dr. Nnamdi Azikiwe as the first African Governor-General.

The beauty and pageantry of the festive occasion was matched only by the congenial and friendly spirit that prevailed. The retiring British head of state bowed out graciously with words of high praise for his successor. The large assembly of Africans and British presented a noble exam-

by Agnes Wilson

Mrs. Thomas E. Wilson is a member of the Counseling Committee for the Women's Program of the Board of Christian Education and was a member of the National Executive Committee of United Presbyterian Women from 1958 to 1961.

ple of mutual respect and genuine good will. We remembered that Dr. Azikiwe received a part of his education at our own Lincoln University in Pennsylvania. The governor of the Eastern Area, Sir Francis Ibiham, is an outstanding churchman who, for years, headed the All Africa Christian Conference.

In Ghana, the political climate is a bit different, for they tend to remember the sins of the former government regime and there is little love lost between the Ghanians and their former colonizers. However, the very strength of the Church gives hope for the future in spite of the appearance of leftist leanings on the part of some of the leaders. The Faculty of Divinity is one of the most ably staffed schools in the large University College at Accra. It is at this College that young women are venturing into the pursuit of higher education, thus gaining status for themselves as well as for their less fortunate sisters. Many of these brave young women are Christians.

Church life is very active, although the shortage of pastors is acute. Congregations without ordained ministers are served by "catechists" who are usually the headmasters of the village schools. As a part of their teacher training, these catechists are given a special course preparing them for this important role. Women, too, are very active in the work of the local congregations. Those who are literate form groups which meet from time to time to plan programs of instruction for those women who cannot read. Miss Roe and I met with members of one of these groups in Accra, many of whom had walked miles in the heat to attend. Their discussion was built around the necessity of helping mothers to become better teachers of Chris-

IN THE NEW NATIONS OF AFRICA

tianity in their own homes. Upon being shown a copy of our family devotional guide, *Today*, they were certain this was the kind of help they needed. We saw that gift subscriptions were sent. They expressed the hope of developing their own devotional guide in the three major vernaculars of the country as well as in English. With this kind of nurture in the homes, the future of the nation seems bright.

Nigeria and Ghana are among the most progressive of the new nations and this might well be attributed to the Christian heritage which is the religious background of many of their leaders. The heaven is at work and the entire lump is blessed thereby.

A most interesting and moving demonstration of the strength of a Christian minority was observed in Egypt where Islam is the predominant religion. The American College for Girls at Cairo produces many of the female leaders of the country. Some must remain nominally Moslem because of pressure from their families, but their Christian teaching is manifest in all that they say and do. Those who profess Christianity are dauntlessly courageous and make a powerful witness among those with whom they work. One such woman conducts an evening school where young people are trained for Christian leadership. Among her enrollees are university students and young professionals who will take their Christian teaching into their daily work and many of whom will become leaders themselves. These movements are constantly strengthened by the support of the organized Church. The extent of the Christian influence in this Moslem culture is beyond assessing.

Much has been said and written of the strength of the Church in Cameroun where people will travel for miles beyond a government hospital in order to be treated by those who heal in the name of Christ. During the recent period of unrest which followed independence in Cameroun, the Church presented a symbol of stability and hope. The noble conduct of its leaders, both the

fraternal workers and the Africans, was a testimony in itself. There was real courage demonstrated in the face of danger. This, along with their patience with their would-be tormentors and their determination to remain where they were needed, even through peril, were definite factors in the cessation of hostility. It was a rare privilege and a revelation to be among these dedicated people as they prayed for the restoration of peace and order, and to rejoice with them when the curfew was lifted and the lights went on again.

Some of the problems facing the new nations are stubborn and will not yield to quick solution. As they struggle toward the evolving of a national purpose, they encounter conflict based upon difference of religion, language, and tribal tradition. Some of the evils are identical with our own, for there, too, political ambition sometimes takes precedence over the welfare of the people. Petty jealousies arise as others jockey for power. Then there is the problem, peculiar to undeveloped cultures, of the full recognition of women as persons having full equality with men. How the Christian women in these places praise their Lord for His example and teaching in this regard!

Ethiopia is not a new nation, nor has it been recently Christianized. Its Christian tradition is rich and goes back to the early days of the Church. But many tribes of Ethiopia have not yet heard the name of Jesus. News of the upsurge of progress being felt in the new nations has reached Ethiopia, resulting in the kind of dissatisfaction which erupted into open civil revolt last December. Sensing this threat before it actually developed, Emperor Haile Selassie called upon the United Presbyterian Church to establish work among the unreached tribes of his people and claim their souls for Christ. This is indeed an opportunity and speed is urgent. For if this ancient civilization is to survive, its people must all know the love of Him who makes all things new.



It seems singularly appropriate that Dr. Odell and Dr. Morse are shown in front of the legend, "Whatever You Do Do all for the Glory of God."

Distinguished Church Leaders Honored

ALMOST A HUNDRED YEARS of distinguished and creative churchmanship were recognized recently when Dr. Hermann N. Morse, general secretary emeritus of the Board of National Missions, and Dr. Edward A. Odell, three times retired executive for National Missions work in the West Indies, were cited for their work.

A wood sculpture in the East Lobby of The Interchurch Center in New York City was dedicated to Dr. Morse in late April. The sculpture, showing the many ways men work "for the glory of God," was given by present and former members of the Board of National Missions and its staff as a tribute to Dr. Morse as "Presbyterian administrator, scholar, and statesman who made a unique and decisive contribution to the establishing of the National Council of the Churches of Christ in the U.S.A."

Dr. Morse was secretary of the successive committees that led up to the founding of the National Council. The committee chairman was Dr. Luther A. Weigle, dean of Yale Divinity School who was to have presided over the constituting convention of the National Council of Churches. When he was

hospitalized, Dr. Morse stepped in and, as acting chairman, skillfully steered the convention through the shoals of motions, amendments, and elections. Because of his expert leadership, Dr. Morse won the epithet "architect of the National Council of Churches."

He was the first chairman of the Council's Division of Home Missions and served on virtually every one of its policy making committees. Dr. Weigle says of his long-time co-worker toward Protestant cooperation that his "patience and good sense as well as his imagination and courage" were always to be counted upon.

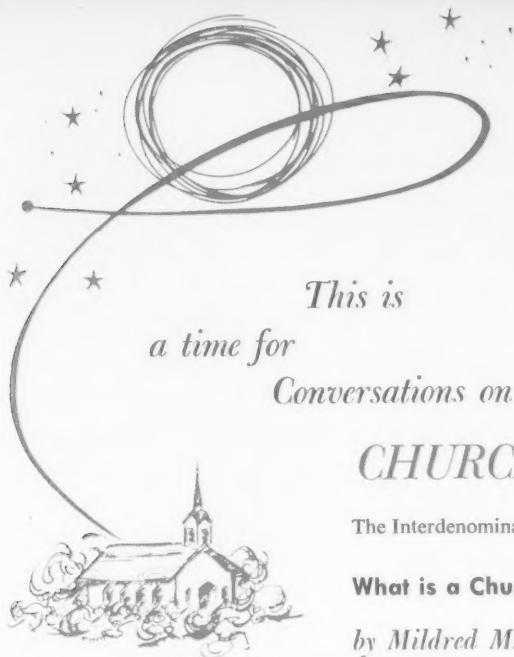
The same attributes served Dr. Morse as well in his forty-six years of service to the Presbyterian, U.S.A., and United Presbyterian, U.S.A., churches. Beginning as a rural surveyor in 1912, he held many National Missions posts, becoming chief executive officer of the Board in 1949. He was elected Moderator of the Presbyterian, U.S.A., General Assembly in 1952. Following his retirement in 1959, he served for eighteen months as special consultant to the United Presbyterian Council on Theological Education. He is now consultant to the American Association of Theological Schools.

The same day that the wood sculpture was dedicated Dr. Odell was honored by the Board of National Missions for "distinguished service." He retired—for the third time—on June 1 as executive for West Indies work.

He began his career with the Board of National Missions in 1906 when he was named missionary pastor to Lares, Puerto Rico. The Presbyterian church building constructed there in 1950 bears his name. In 1916 he was appointed superintendent of Presbyterian work in Cuba, and in 1924, when the Board of National Missions established a department for church work in the West Indies, he was named its first secretary. He remained in that post until 1949, when he retired for the first time. He was then 70 years old. In that year the Cuban government named him member of the Order of Carlos Manuel de Céspedes, an award conferred upon those who gave outstanding service to the development of Cuba.

In 1956 he filled in for several months as West Indies executive when the secretary, Dr. Barney N. Morgan, was ill. In September, 1958, after the death of Dr. Morgan, he was again named acting executive. In his third "retirement," he continues two interests he has long pursued—work in the East Harlem Protestant Parish in New York City and as hospital chaplain in Montclair, New Jersey.

PHOTO CREDITS: College of Wooster, 6; Joseph M. Elkins, 14, 21; Estudio Aguilar (lower left), 30; Bern Ikeler, cover; Studio Willy, 31 (top left).



*This is
a time for
Conversations on*

CHURCHES FOR NEW TIMES

The Interdenominational National Missions theme for 1961-62

What is a Church for New Times?

by Mildred M. Hermann

PASTORS AND MEMBERS of two new Detroit churches are tackling their building problems from points of view that seem poles apart.

One group works toward a building large enough so the whole church family may worship together. The other prefers a chapel small enough so that gatherings are close knit.

Both hope that their buildings to come will be structures that place congregations where the issues of life are faced. (At the moment one group worships in a grade school and other in a first unit so small that some classes meet in a school.)

As one of the pastors puts it, "I'm trying to guard against the feeling that we're working for a building. When that is done, the reaction will be that we've no task. We need to determine what the task is in the church; Christianity is more than a building."

This is the nub of the matter for churches for new times: recognition that a church is not a building, but what the Westminster Confession of Faith terms the "house and family of God through which men ordinarily are saved."

The "edifice complex" attributed to many suburban congregations did not come up often

PART II of material for circle mission study on "CHURCHES FOR NEW TIMES." Suggestions for circle study leaders appear in *Planning*, 1962.

"HERE IN one of the oldest settled parts of the country," says a new church pastor on Long Island "you can see evidence of the Holy Spirit at work as men and women are becoming aware of their spiritual needs. We see the Church starting fresh, even as in the Apostolic Era. The only beasts we encounter now are indifference, lack of time, lukewarm faith. . . . To see these brutish ideas beaten by faith is to see the birth of a church." This is a nation-wide need.

in the conversations this reporter had with new church pastors and people. The typical new congregations visited were concerned about the costs, size, and look of the buildings that will house their growing congregations. But they were more concerned about what happened inside the buildings and with what church members and community on-lookers took from the building in the way of understanding the mission of the Church.

As one pastor of a changing city congregation phrased it, the Church's chief concern is "the daily struggle in the heart of each member, each organization, each committee to discover just why God brought us together . . . just why as a church (we are) in this community."

The Detroit pastors and church members interviewed gave evidence that this struggle is the same seed from which a new church grows.

Different combinations of pastors and people develop different techniques, but they move toward the same goal.

WHAT IS FAITH?

The new Church of Our Saviour in a sub-division of Farmington, Michigan, for instance, reaches non-member adults with a series of eve-

Continued

ning conversations at the manse. The night I sat in on the discussion, there were nine or ten people present, some very young, some nearing their middle years.

One couple was of Jewish background. Another was Roman Catholic. Others were of once-Protestant but now indeterminate heritage. All were seeking something they variously called "security," "faith," "something to believe in."

A young mother, who admitted that she was baffled by her children, started the conversation with the comment that despite the week's reading assignment she did not "understand faith."

"That's why I'm here," she stated. "To find out if there is a difference between faith and a faith."

As the conversation ebbed and flowed, the pastor, former football player Ralph Stribe, Jr., channeled it toward a definition of faith and understanding of the Church.

He had a sleeves-rolled-up, let's-work-this-out attitude. He offered no "symbols or screens to hide behind" but a chance to look at alternatives with a sympathetic group.

To a young mother-to-be who thought she "needed" faith so she wouldn't "ever again get shaken by anything," he commented that "You can't stand in the sidelines looking on. You've got to get in and block and tackle. . ."

"There is an element of commitment, of not knowing, to faith," he cautioned. "When you get married," he said, choosing his illustration from suburbia's most commonly shared for-instance, "do you have definite knowledge that your wife loves you—or do you have faith that she does? For faith you need to know what is the ultimate thing you invest yourself in. Usually you know what it is when a crisis comes. Faith demands an investment," he went on. "Christ keeps asking, 'In what do you put your faith?'"

The mother of several worried the discussion along. "Will I know faith when I reach it—or will I go on looking for it?"

Without waiting for an answer, she wistfully plowed ahead. "I just want a little firmer foundation to face my problems from. Will I be intelligent and knowledgeable enough to know it when I see it?"

Her search for faith is not unusual in modern America. Nor is her pastor's ministry to those seeking faith by any means unique.

The new church pastors I interviewed variously estimated the percentage of those who have never before been members as ranging from 20 to 50 percent. Theirs is no mere transferring-in of people other pastors have won.

MEMBERSHIP TRAINING

All the new congregations visited put all members—new or old—through intensive training periods. Only one pastor, a Californian, said this cost him members. "I didn't have to go through all this stuff in the last church I went to," some protest as they leave to look for a church that will take them as is.

But most of the pastors and people reported keen interest in training groups of one kind or another. Enrollment in one 8 a.m. Saturday men's Bible class in another California suburb was seventy, indication that the men were taking more than nominal membership upon themselves.

In a new housing sub-division of Birmingham, Michigan, a young suburban mother, Mrs. Marg Spaulding, talked with her pastor, MacKay Taylor and this reporter about growing in Christian understanding.

She'd had an on-the-fringe contact with the church in another community and a mind set against church school teaching after one six month stint with primaries. Then young Mr. Taylor, a "persistent guy," she says, called, and she was suddenly "teaching in his attic."

Limited as her teaching experience was, it was more than anyone else brought to the new Northminster congregation.

It was a year before she heard her minister preach. (Services were in the manse basement; classes were scattered into the rest of the house and into other borrowed buildings. Always cause for a grin is the memory of the day a youngster found young Grant Taylor's toys and sent the blocks thumping down the laundry chute during the pastoral prayer.) Missing church services did not stunt Mrs. Spaulding's Christian growth. Like

everyone else, she went through membership training classes that began early so parents could go home early. But often people were still talking at 2 a.m. She learned through the women's program (the pastor met with every women's leader before every program). She talked with her pastor, husband, and friends.

A haze that had fogged her understanding of the church began gradually to lift. She became aware, she said, of a "deeper faith, friends, and an awareness of my blessings in this world."

The birth of a fourth child marked the moment the fog cleared. Amid the hubbub of well-wishing and happy planning came sudden realization that "I was luckier than I deserved to be."

"This was not my doing," she discovered. "It was a gift of God. It changed my thinking."

A term on the session (her husband was elected elder, too, but did not serve at the same time) has made her a "local pastor" who is the point of contact between the church and one segment of the congregation.

"People are getting to the point of understanding that this (the church) is more than a social relationship," she says.

"One supports the other (in crises that range from worry about whether a youngster will take it too much to heart if he muffs a Little League game to standing by with those undergoing psychiatric counseling or battling with alcoholism.) You can feel this understanding of each other," she goes on. "You don't feel like an oddball. Partly it comes from the smallness of the church. Partly it comes from the talking members do in small groups."

Similar comments are voiced by new church pastors and synod and presbytery leaders from one coast to the other. Forming a new congregation puts members, old or new, on the spot about what they believe. One reason, says new church executive Howard Robie of San Francisco, is that nothing can be taken for granted.

He makes certain that new groups understand what they are undertaking when they talk about forming a new church. At their first meeting together he helps them make a realistic estimate of the difficulties ahead. He cites the sacrifice that others have had to make, indicates that the beginning group will have to contribute large amounts of money and "help themselves" before others will help them.

The new executive of the Synod of Pennsylvania, Douglas Vance, puts it another way: "The spiritual strength of a new church is found in the growing commitment of its members. When they join, they are fully aware that they will have to invest considerable money in the project, and as they share in planning, and fund raising, and evangelistic outreach, they give more and more of themselves and cannot help but grow spiritually."

"The feeling of personal responsibility inherent in being part of a small group is also a part of the strength of a new church. When people in a new church meet in each other's homes, and worship in temporary makeshift places, they learn that a church is a fellowship rather than a building, and spiritual strength accrues therefrom. The group cannot help but think through the theology of a church and what it is and should be."

Many experienced new church leaders compare the intensity of the new church members interest to the world-upsetting convictions of the first Christians.

IS THIS LIKE THE NEW TESTAMENT CHURCH?

"There is a kind of new Testament enthusiasm that grips a congregation from its beginning," says the pastor of the new Saint Luke United Presbyterian Church of Kansas City North, Missouri. "There is a feeling of being yoked with the early Christians and, strangely enough for many, the Church is a new experience. Old habits, traditions, forms, what have you, are now cast aside. The desire to see the church in a new perspective in the evangelistic challenge prevails. In a new church, evangelism might be defined in terms of the total self in response to the gospel message."

"This, these young Christians have heard from their 'youth up,' and now they have the opportunity to put it to the supreme test. Totality in Christian discipleship is the only way a new congregation can get off the ground. Each person is totally involved in a face to face, elbow to elbow relationship with every other in working out the details incumbent on a new congregation."

Being needed—that is, being rightfully recognized as a unique person with a once-in-creation contribution to make—seems to be one of the

factors that transforms lukewarm or uncommitted persons into total involvement.

This is the gist of the thinking of a personable husband and wife teaching team that joined MacKay Taylor's church after six years of "balcony sitting" in a very large neighboring suburban church. No one noticed when they slipped into the big church. No one noticed when they left.

Sign that their involvement in the new church is not escaping-from-self busywork is the thoughtful evaluating each does of his activities.

"There are enough things to do other than in the church," says the husband, a chief designer for a major appliance manufacturer. "The fact that people do take part in church activity shows they do it because they want to, not because they have nothing else to do.

"I've heard enough men wonder what they do at work and what to do about it—I'm one of

them myself—to know that our church is helping us raise questions about ourselves and our lives."

This questioning of self and values is as much a sign of the broadening mission of this young church as its budget, which since its second or third year has set aside about a third of all giving for benevolences.

Still another mark of the growing maturity of this congregation is a new, very small group that meets to talk over the doubts.

"I don't think this could have happened too early in the life of the church," says the pastor. "But it is a good thing that it has happened. Sooner or later people have to quit foxing themselves and think things out for themselves."

In this mobile new time, it may be that a church such as this one can scatter a leavening of Christian thinking into the life of a world that needs to quit foxing itself.

* * *

For more data about "Churches for New Times," see:

Churches for New Times, by Janette T. Harrington, chapter 2.

By Deed and Design, by Virgil Foster, chapter 12.

Edge of the Edge, by Theodore E. Matson, chapters 2 and 5.

Worship Suggestions:

Opening: Brief Statement of the Reformed Faith, Article XIV, "Of the Church and the Sacraments"

We believe in the Holy Catholic Church of which Christ is the only Head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in Him. We receive the sacraments of Baptism and the Lord's Supper, alone divinely established and committed to the Church, together with the Word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

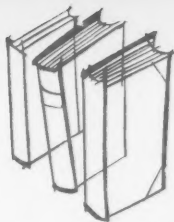
Suggested Hymns: The Church's One Foundation; I Love Thy Kingdom, Lord; In Christ there is no East or West.

Scripture: Colossians 1: 3-23

Prayer Concern: That young churches may come rightly to understand the will of God revealed in Scripture, His Son, and the Sacraments, that they may know that it is not in buildings but in obedience that they rightly respond to his giving of his Word.

Next Month: Part III—Keeping The Daring In.

the bookmark



Again CONCERN presents books on the Recommended Reading List. These are reviewed by Mrs. G. W. Hutton, Mrs. H. N. Monnett, Mrs. J. W. Dwight, and Mrs. Martin DeVries.

Land of Eldorado, by Santo Uberto Barbieri. 156 pages. Cloth 2.95; paper 1.50.

No sooner were the Americas discovered than a legend sprang up of an empire of gold. Spanish explorers for three centuries endured hardship and died in their quest for this land: Eldorado! Within the pages of this readable little book the author, having lived in South America since childhood, portrays Latin American history, religion, needs, possibilities, and present dreams with clarity and knowledge. His description of Latin America, which "extends from the frontiers of Mexico down to Cape Horn," is exciting and fascinating.

With compassion and honesty Dr. Barbieri reveals that Christianity, both Roman Catholic and Protestant, has not been too helpful in human situations there. Some of the frustrations have been due to weaknesses in the structure of Protestantism itself; but he sees a new growth and influence steadily making itself felt.

Protestantism, he says, is in Latin America to stay, to express the "good news" in Jesus Christ. Through the Holy Spirit it will use *love* as the keyword; recognizing that there is *living* gold in the land, the enchanted "land of Eldorado," still.

Religion and Faith in Latin America, by W. Stanley Rycroft. 177 pages. 3.75

Dr. Rycroft's long association with our neighbors to the south enables him to present an understanding and graphic picture of the culture and ideological influ-

ences which have formed Latin America. His dramatic and glowing chapter on geographical factors, social ferment, political instability, and economic problems in the life and land of contrasts, gives the reader a framework within which to view Latin America as a whole: vast deserts, towering mountains, dense forests, teeming cities, isolated millions, great wealth, and abject poverty.

Dr. Rycroft's thesis is that the Latin American people must examine closely the difference between *religion* and *faith*. He declares that religion has failed to provide these people with the individual spiritual power necessary to solve their urgent problems. Only a living, dynamic faith in Christ as the revelation of God himself, rather than religious observances and practices, will enable Latin American countries to enter into a new day of righteousness, justice, and freedom.

The Quiet Crusaders, by Henry L. McCorkle. 175 pages. Cloth 2.95; paper 1.95.

In this book, which is excellent for group study, Henry L. McCorkle presents vivid biographical sketches of evangelical Christians in a dozen Latin American countries. Through dramatic incidents in their lives he reveals how these people are bringing about a gentle revolution, demonstrating through their actions the power of Christ.

"The Quiet Crusaders" are exciting, interesting, and stimulating people. There is Dr. José Estrella, the world's first Mayan Christian physician whose medical education was sponsored by a Protestant mission. Meet "The Early Bird," Brother Dor Dor of Haiti, up at 3 A.M. to lead the daily worship service in a rural

area of Latin America's smallest, poorest, and most thickly populated nation; the immigrant couple of Brazil who gave land in order to make possible a Christian audio-visual center; Rosita Sehirlian, a charming young woman whose love of others has made life richer and more meaningful for many.

These "Quiet Crusaders" are making their faith a creative force in Latin America. As doctors, teachers, industrial workers, evangelists, leaders in many fields, they are a "living mission" today in Latin America.

Because of its organization this book can easily be read in short portions, but once you have picked it up, you will not want to put it down until you have finished.

Assignment Overseas, by John Rosengrant and Others. 152 pages. Cloth 3.50; paper 1.95

How to be a welcome resident and a worthy Christian abroad is outlined in this compilation of articles written by men who are specialists in their fields.

Information on the history and the cultural background of countries and reasons for the importance of knowing it are given. The need for being sensitive to the feelings of people is pointed up.

The suggestion is made that newcomers to other countries listen more and talk less, show an interest in what people are doing, try to learn the language and be a part of the community; contact the Christian community, and identify with the church. The newcomer and his family may not understand the language, but they can worship God even though they cannot speak with people.

This book is a MUST for those who are going overseas to live. It is also a helpful book for tourists, and a valuable guide for people who want a better understanding of what is happening in the world and why.

★ PDS and bookstore addresses on ★ page 8.

Donaldina Cameron

A LEGENDARY LADY

PAYING GLOWING TRIBUTE to Presbyterian pioneers of the West are the brilliantly colored, symbolic stained glass windows in the nave of Stewart Memorial Chapel, San Francisco Theological Seminary. Of the twenty-eight men and women so honored only one remains today to observe the far reaching results of her early dreams and dedicated mission work. She is Donaldina Cameron, now ninety-two, living in retirement in her rose and heather bordered cottage in Palo Alto. Here she remains in close and interested contact with our well-known United Presbyterian executives and staff who continue to carry forward the work among San Francisco's Chinese Americans at Donaldina Cameron House in terms of today's needs.

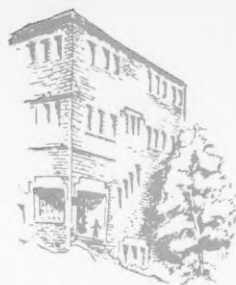
Two medallions in the stained glass window honoring her (along with the pioneer Reverend William Speer, medical and ministerial worker among the Chinese) are: the broken opium pipe and poppy, symbolizing her fight against the vice of dope; and the broken chain, symbolizing the release of young Chinese girls from slavery.

The story of her successful and often daring battles against these hazards in the life of Chinese girls in early-day San Francisco has been told in *Chinatown Quest, the Life Adventures of Donaldina Cameron*, by Carol Wilson Green, published by the Stanford University Press in 1931 and reprinted in a revised edition in 1950. Although it reads like the most exciting fiction, its accuracy is a matter of history—living history, today.

While in San Francisco in December it was my great privilege to have tea with Donaldina Cameron in her home. And what an inspiring introduction it provided for my first visit to Donaldina Cameron House and the closely allied Presbyterian Church in Chinatown!

Receiving Lorna Logan and myself in her charming living room, Miss Cameron sat surrounded by an informal gallery of pictures of girls and women whose lives she has influenced

"Lo Mo" (Little Mother), a name bestowed upon Donaldina Cameron by her grateful Chinese wards of early San Francisco days, is shown here lovingly surrounded by some of them.



DONALDINA

by Mary B. Reinmuth

over the years. Everything about her seemed to deny her great age—the eagerness of her welcome, her alert appearance and erect posture and the lively interest she evidenced in hearing news of United Presbyterian women and of our magazine, *CONCERN*.

As the three of us talked together I was impressed by the unique parallel and unbroken continuity of the work of these two outstanding women with me . . . each recognizing in her own time the relevance of the Christian faith to the world around her . . . each drawing people to her through sympathetic, practical person-to-person service.

What Donaldina Cameron House represents today speaks eloquently of the vision of the woman for whom it was named. As a young girl, brought up in sheltered surroundings, she dared to contradict the conventions of the day and go out into the world with Christian courage, meeting the reality of sin on its lowest level without flinching—and with rewarding and historic success.

In a treasured letter I received from her the day after our visit she spoke of her great interest in *CONCERN* as "a vital means of bringing close to the hearts of our great Presbyterian Constituency the needs and vast opportunities that mission work holds out to them."

Indeed, a legendary lady—and an inspiration to all whose lives have been touched by hers.



CAMERON HOUSE

*Interviews with
Two Outstanding Women*

Lorna Logan

A DEDICATED SERVANT

LATER DURING TEA in the house next door, occupied by Tien Fu, Miss Cameron's associate and close friend of many years, I learned of how Lorna Logan came to join in the Chinese American work in San Francisco at Cameron House.

Almost thirty years ago Miss Cameron asked a young woman to come down from Seattle because she needed another staff person to assist her. From that encounter a life of great service opened up for Lorna Logan. The years of her work at what is now Donaldina Cameron House have been interrupted at intervals for study to meet the changing needs: first, the year in Hong Kong to study Cantonese, the language of most Chinese immigrants; later, two years at graduate school for a master's degree in social work.

As the years have passed, San Francisco's Chinese community continues to change. The mission program has changed accordingly. So, the Christian Service Department at Cameron House has been developed as a part of a total community center program—a family service agency serving the particular needs of this Chinese community.

As director of the Christian Service Department of Cameron House, probably the larger part of Miss Logan's time is spent in casework, in being the "friendly ear" into which men and women can pour their troubles. In this community of about 40,000 Chinese, many of them foreign-born and non-English speaking, there are problems a-plenty. Sometimes these require specific services and specialized knowledge, such as those concerning the immigration law. Sometimes they call for the kind of attentive listening that can lead the speaker to greater self-understanding. Always there is loneliness and some deep inner hunger. For instance, one woman told of how her husband was serving a sentence in a

penitentiary and how she had spent all of her savings on his unsuccessful defense. Her heart was full of bitterness and anger against him for becoming involved in crime. Influenced by Miss Logan's counsel, the woman gradually became able to receive and to give forgiveness. Now the husband is home, and the family has been coming to church together.

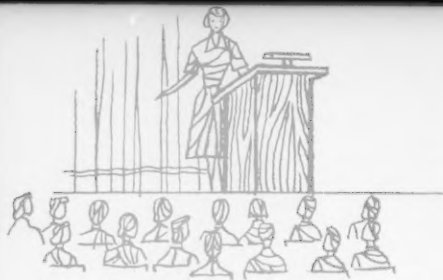
In this area of California there has been a complete lack of guidance facilities for emotionally disturbed children whose parents could not speak English. Miss Logan felt that this was a call to expand service at Cameron House. With the help of the Women's Summer Offering, a small one-day-a-week clinic has been opened, and at least some of the troubled families are finding help. But the whole community needs to be involved in understanding what its problems are. So, Lorna Logan serves as chairman of the Chinatown-North Beach District Council, coordinating the work of the agencies in the area and stimulating concern and knowledge throughout the community regarding the needs that exist.

One of the great satisfactions of her service is her work at the local Presbyterian Church in Chinatown, where she is a member of the Session and teacher in the Church School. At present her church school class, made up of young adults from China, has formed itself into an inquirers' class, and a number are preparing for church membership.

"God continually calls us to be avenues through which the Church expresses its love and concern for men and, through acts of service, helps them to come to Him by faith in Jesus Christ," Lorna Logan believes.

Lorna Logan, who possesses the same gift for inspiring affection and confidence, here confers with a modern young Chinese American in her pleasant, much visited office at Cameron House.





Is There Rapport Between

I. The Speaker Is Approached

Dear Mrs. F.,

We would like very much to have you speak (no mention of topic) at our Women's Association (no mention of church) on January 15 (no mention of time). A couple of our members heard you last year and your name has been recommended, so I am taking the liberty of asking you to put us on your busy schedule. We are interested in your fee (hardly anyone forgets to mention this).

Hoping to hear from you soon in the affirmative.

Sincerely yours,
Bridgit Blue (Mrs. Hugh),
Program Chairman

This is the kind of letter a speaker gets—and dreads—all the time. She dreads it because there is so little in it to indicate whether or not this particular assignment should be hers. Do the women of this group need or want what, within her area of competence, she has to say? Will she be a necessary feature between business and fellowship, an amusing diversion, a waste of time, an inhabitant of another mental world? How

does she decide whether to accept or decline the invitation?

In order that the right decision may be made, both group and speaker need a mutual understanding of one another's condition—assets and defects. Both parties to the program ought to know enough about one another so that it is possible for this particular speaker to be Christianly effective in this particular group.

The speaker needs to know at least these things: the name and location of the church; the age and total membership of the association; the average number attending the association meetings; the types of programs at the last three meetings; at what point in the program she will be scheduled to speak, for how long, and on what general subject area; the kinds of women attending (age, interest in association, occupation—business woman or homemaker).

The program chairman needs to know this much about the speaker: area of competence, pertinent biographical data, use of notes or manuscript (needs a lectern?); voice volume (needs a microphone for those beyond the third row?); formal or informal presentation; best with large or small groups.

The point is to make it possible for *this* speaker to speak before *this* group so that something actually happens for Jesus Christ as a re-

Coming in the November issue of CONCERN . . .

*Walk Together On a New Trail
*Adventures In Evangelism In Chile
*The Freedom To Believe

*Six Will Work In the Inner City
*Moving Forward With the Targets
*Part III - Conversations On Churches For New Times

THE SPEAKER AND THE GROUP?

sult of the meeting. Mutual preliminary evaluation would help the speaker decide whether to put the group on her schedule and the group decide how best to use the speaker. Given her characteristics, maybe they ought to interview her with specific questions rather than turn her loose to speak. Or maybe they ought to read aloud something she has written and have her then raise questions for the group, or enter into discussion with the opponents or the puzzled. Or perhaps they should break off negotiations without embarrassment and conclude that this is not the time, nor the place, nor the girl.

And this can be done "without embarrassment" because we are involved with program for mission—not for entertainment. Program money is in a sense "missing money" from the Commission, from the Board of National Missions, from the Board of Christian Education. And since it is "missing money," it can rightfully only be invested money—invested in equipping groups to be interpreters of Jesus Christ, individually and together.

Programs connected with anything except mission (the process of representing Jesus Christ in the world) have no claim to church money. And speakers have no claim to program money unless they have reason to believe that through them Jesus Christ's thinking and acting may spread out. And groups have no claim to Christian speakers unless they can hold as their own this question: How can we through hearing this speaker more ably interpret Jesus Christ?

II. The Speaker is Introduced

Often introducers don't do a speaker any favors by detailed or glowing presentations. They only produce boredom, skepticism, or resentment as an opening obstacle.

What the speaker needs is a gate, a passage-way. The introducer ought to say a couple of sentences about the current condition of the group and a couple of sentences about the suitability of the speaker to meet the group's needs. For instance, "Our group today, Mrs. Speaker, is kind of tired after a whole week of evangelism

meetings. Some of us are panting with the PTA, and about half of us are involved with the Easter Oratorio our choir is doing. We have finished Lesson 4 in the Study Guide and are interested especially in what you will have to say about (maybe, creative approaches to Bible study). And, my fellow-members, Mrs. Speaker comes to us from Mullet City, where she teaches an adult class. She has been experimenting with Bible study methods for fifteen years and has written a booklet that our literature secretary has on the back table. This week she is meeting with six churches in our area and after that will turn her attention to preparing a lecture series for our school at Nundum."

This sort of introduction gives the kind of information that lets the speaker be interested in the group and the group in the speaker—interested in a continuing way. Each knows enough about the other to engage in intelligent prayer for each other's particular situation; and yet the introducer has not piled up superfluous information nor given the kind of account that is most closely akin to an obituary notice.

III. The Work of the Speaker

The speaker's life is not entirely a happy one. And yet it is in a sense extraordinarily happy. For there is an enormous exhilaration in being creative by oneself, in being encouraged by comrades, in being responded to in a group. It is the exhilaration of life-giving; speakers give their lives to speak words, and ultimately *the Word*; and hearers perhaps give their lives in some new ways to Jesus Christ. For the time the speaker is with the group she should be their minister, pouring herself out responsively to the people she meets and so personalizing her great message that Jesus Christ is in a special way in that group. Christian speakers are more than performers; more than programs. They are persons. Made purposeful through a Person, such speakers are made productive because of persons, made available to persons, and make persons available in new ways to Jesus Christ who binds all together in a circle of life-giving.



THE CHURCH

Aids the Unemployed

THE PROBLEMS of the unemployed have not bypassed the collective United Presbyterian conscience.

This is the gist of replies to the letter Dr. Kenneth G. Neigh, National Missions general secretary, sent to synod and presbytery National Missions committees last March on the needs of the jobless.

Acting within the framework of responsibility for health and welfare assigned to the Board of National Missions by the General Assembly, Dr. Neigh urged that judicatories set up National Missions sub-committees on unemployment to help "cope with the human need" behind unemployment figures.

The special committees, he said, should "determine conditions" within their bounds; find out "what facilities exist for job-training and job-finding," develop support for these, "invite the cooperation of other denominations and/or councils of churches," and draw up and implement programs of "specific action."

The Church has an "even greater responsibility" than government to deal with the problems of the jobless, Dr. Neigh said, because into its hands "is confided the expression of God's love for all His children."

"The Church must express this concern for the man losing his skill through idleness and his courage through forced leisure," he said, "for the wife compelled to work because her husband cannot find a job, for the children deprived of adequate food, decent clothing, and basic care, for communities blighted through spreading industrial malaise."

Upon recommendation of the Standing Committee on National Missions, General Assembly in May went on record as urging that "United Presbyterians be fully sensitive to the suffering caused by continuing large-scale unemployment and to be eager to have the Church fulfill its

proper role in understanding and contributing to the solution of the problem of unemployment and its underlying causes, such as automation."

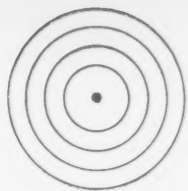
Letters received by Dr. Neigh, and missionary reports to the Board of National Missions headquarters in New York, indicate that individually as congregations and collectively as judicatories United Presbyterians are making some headway toward understanding the problems of the jobless.

Reports thus far show:

- • • That Pennsylvania Synod last year called for a study conference on the strategy of churches for depressed areas, and now has a graduate student assisting with presbytery surveys to study the effects of unemployment upon churches; . . . Through its Board of Deacons the United Presbyterian Church in Abington, Pennsylvania, has an effective committee on employment that has helped many find jobs;
- • • That the administrator of Presbyterian Hospital in Philadelphia, which employs more than 700, regularly sends lists of job openings to churches of three presbyteries;
- • • That Detroit Presbytery set up a pilot free unemployment bureau in its new inner city church in Hamtramck, and started a newsletter on Health, Welfare, Church, and Employment. In its first issue the paper included such practical help as how to use the Employment Commission and how and where to look for work. It also advised churches to take part in local improvement campaigns and so provide additional jobs and to launch low-cost recreation programs for families with limited funds.

Missionary reports indicate that churches, community centers, and presbyteries give varied aid. This ranges from providing food, rent money, and fuel in emergencies, to giving out mittens, caps, and vitamins to cold, hungry school children, to initiating a unique stewardship cooperative through which suburban families of Wilmington, Delaware, make jobs available to unemployed inner-city workers.

READY- *on Target*



OUR TARGETS are really long-range, and to achieve them we must set ourselves to long, disciplined preparation and hard work.

In the early fall the national steering committee met to plan bold projects and offer general direction to the Committee of 500, who in various ways will help in surveying the problems and locating the persons with whom interested church men and women may work.

But before their recommendations can be accepted, there must be a host of individuals who are ready to hear them. This is where *you* begin—with your own preparation, talking over these objectives with many men and women in your church and other churches in the community. For it is out of the people of God-given enthusiasm and endurance that the Task Corps must be created in each community. (See page 29 for definition of Targets, Committee of 500, and Task Corps. See following issues for bibliography and follow-up suggestions.)

Here are some provocative ideas and questions which can give you plenty of work for your hand and heart for the next ten years!

Gather five or six friends into a Search Party on one of the targets. Begin now to study I John and see what opportunity for you to lay hold on these great enterprises is revealed there.

TARGET: YOUTH. Begin to *look at* and *listen* to young people—your own, their friends, “that brat” next door. Listen with the “third ear” to what they’re saying underneath the words they use—the bravado, rebellion, even insolence—and try to understand.

Take a drive around your town, especially on the other side of the tracks. How do these kids live? What do their homes look like? Have they any place to play except the street? Are these children in the same school as yours? How friendly is your home to them?

Kids need summer and weekend jobs. Can you

help here through your husband’s interest and influence? Or your own?

If foster homes are needed in your town, find out what is involved. Think over the idea. Have you the loving patience to be a mother for a while to a “lost” child?

If you live in the country or small town, perhaps you could join a program that gives a tene-ment child two weeks in the country. City newspapers could give you information.

Find out what the youth program of your local church is. Do they need sponsors for youth groups? Sunday school teachers? Maybe this is your job.

Read some books, watch newspapers and magazines for relevant articles.

TARGET: AFRICA. Newspapers, recent books, magazines, television, all help us to understand what is going on in the new nations of Africa today. Many of us will have to depend on this for understanding, but some of us will have opportunity to know students from these African nations studying here.

Offer a home to an African student for a semester, or longer. At least, offer frequent hospitality. Let these students teach you about their country, its aims, and aspirations. Again, *listen*—with the third ear—to what they have to say.

Some of these students need part-time or full-time vacation jobs. Perhaps you and your friends can help here.

Try to find a way to make a friend of someone whose skin color is different from yours. One way might be to become more active in some interracial group—United Church Women, YWCA, League of Women Voters, etc.

Watch the November issue of CONCERN for an outline of Target aims and plans for implementing them, also a bibliography on both.

Born in Fatehgarh, India, in 1923, Felicia Sunderlal died in Presbyterian Hospital, New York City, on Sept. 11, 1961, of cancer. After her graduation from Isabella Thoburn College, she taught for a number of years in the Dehra Dun School for Girls, and then was called to be the first promotional secretary for women's work of the India Council. In 1960 she accepted a long-extended invitation of the Commission on Ecumenical Mission and Relations to serve as Secretary for Women's Relations (see *CONCERN* August-September 1960).

ETERNALLY OURS



यसु मसीह के प्रेम व शक्ति आप-
को सेवा उद्योजित करती रहे कि
आप उद्युक्त, लिये सुचित व
प्रेम अर्पित ईश्वर बनो रहें।

*May the love and power
of Christ continue to
enliven you, so you may
be loving, living gospels
for Jesus Christ.*

So read the message which had been printed in Hindi on hundreds of cards and sent from Felicia Sunderlal to the women of Yugoslavia. She had stopped to visit them to encourage them in a mission project which they had undertaken in India. As usual, her imprint had been deep. "Our Communist neighbor talked with her for hours," wrote one church woman; "he said he had never known anyone who served others so humbly."

Felicia will be "loving and living" in the hearts of thousands of women in many lands for years to come, since she embodies so many of the ecumenical experiences which have characterized women of the church during the last decade. She was challenged to enter the work of the Church by an international team of women, of which Emily Gibbs was the American member, in 1953. The next year Michigan Synodical Society telegraphed: HAVE ADOPTED FELICIA, as they undertook a period of ecumenical living in which they were to share experiences in women's work—and found themselves learning more than they taught. In 1955, as one of United Church Women's international fellowship team, she observed the World Day of Prayer in the Fiji Islands and continued on through South Asia, East Af-

rica, and Europe. She participated in the National Meeting at Purdue in 1954 and again in 1958, after which she arranged the conference for overseas women, held at Monmouth College, to discuss their part in the work of their respective Churches. At family prayers the first night, a woman from Guatemala prayed: "We thank thee, God, that thou hast put it in the hearts of our American sisters to let this sister of ours be the leader."

In Asia, too, it was in the hearts of women to name Felicia their leader. Not only in her own land, where she initiated some of the national planning for the women of her Church, but at international conferences as well. An unforgettable moment of inspiration came when she opened the East Asia Women's Conference in Hong Kong in 1958: "It was a high moment in the life of women when they saw the empty tomb on Easter morning and heard the voice, 'Come and see. . . . ' 'Go quickly and tell the others. . . . ' " and then to add the particular challenge which a living Lord puts into this command for the women of Asia today.

Recurring throughout was an African note: *Kenya!* When the Fellowship Mission from United Church Women was in Kenya, Felicia voiced a Christian note of penitence for all that Indian tradesmen had done to exploit Eastern Africa, and in her work with women's organizations in India, Felicia lifted their vision beyond their own villages, urging them to express their interest in the support of the Din Dyalls, the first missionary of the United Church of North India and stationed in Kenya. In 1958 she organized a fellowship team of Indian women to visit in Kenya and in Ethiopia; they came back to enliven with love their own Churches. Among the Search Parties, into which she had poured her creative effort in the finding and training of ecumenical personnel, was one on the New Nations of Africa. The last message written from her hospital bed about her work concerned the plans for Mary Kirobi, who is now in this country in special preparation for women's work in the Rift Valley of Kenya. It is hoped that memorial gifts might make possible a Women's Center there.

It was the quality of Felicia's life which gave lustre to her service. She had an amazing capacity to relate herself to any person she met, and years later she could recognize and call by name

countless individuals. She always left a "slice of her heart" (her phrase) in each undertaking and never failed in even the most frustrating problem to have a vision for her work and faith in her colleagues. She longed for the Church to claim the gifts of womanhood for God and for women to respond with greater insight to their opportunities to witness in home and society. Her spiritual dimensions always encompassed such concepts as "Eternity" and "Ecumenical"—and therefore her radiance of personality was for many a foretaste of the released time and strength she now has for His service.

On Easter Sunday evening, at the orientation of the overseas women just preceding the National Meeting, there occurred a moment which will now grace the memory of everyone there. As evening came, the women divided in groups of two to take a "walk to Emmaus" down the quiet paths, each telling the other what was on her heart. At the supper fellowship, a number of women spontaneously told of the times when they "knew their Lord." Then Felicia, a "loving and living gospel," spoke:

"I have had the blessing of seeing Him in a new way during the last two years. I have been very seriously ill, and some of the things that God has taught me through this experience are very precious to me. One thing is that prayer is real, and God does listen to intercessory prayer. Another is that it has taught me to be more sympathetic with people who are ill and to pray for them more meaningfully. Still another is that it has taught me to deepen my faith. God allows us to feel forsaken, as though the earth had slipped from under our feet, so that at such a time we have an invitation to deepen our faith. I have also been taught that suffering is not always an expression of God's anger. I feel it is an expression of His redeeming love because it is through it, even though you suffer physically, spiritually you gain so much.

"And I have learned that in a very real and concrete way this life is only transient and that whatever we do or say or think in this life, it is really a preparation for the next life, and the eternal life—which was once a very far away thing to be heard discussed from the pulpit mainly—has become a real thing to me. It has sometimes given me the excitement of wondering how

(Continued on page 32)

The Business of the National Meeting

A full report of the business sessions of the National Meeting will be found in the National Meeting Report, ready about October 1. (PDS, 1.25)

THE NATIONAL MEETING of 1961 voted various recommendations of clarification on the policies and practices of women's organizations.

One statement dealt with ways of closer cooperation within the Church. It was pointed out that there is much cooperative planning of program, as women sit on general councils of presbyteries, synods, and General Assembly, and on General Assembly Boards and Agencies. Officers of women's organizations are reminded to keep moderators and executive staffs of their related judicatory informed on their major activities.

United Presbyterian Women draw their general aims, the content of their program, and their inspiration from the Church. It is their responsibility to develop effective methods of study and service to channel these overall concerns of the Church in such a way as to assure the greatest response from their organization. Therefore study materials interpreting the whole program of the Church are planned by the National Executive Committee annually. *Women are encouraged to explore ways of sharing their study, where appropriate, with the men and youth of the Church, joining in any churchwide planning for spiritual advance.*

As authorized by General Assembly, women's organizations emphasize the work beyond the local parish, believing it demands extra effort, study, and giving. As individual members of the local church, they contribute to its budget for Local Mission and General Mission needs, and synod and presbytery causes. As organizations, their "second-mile" giving is channeled, as directed by General Assembly, to the General Mission of the Church and sent through presbyterial societies direct to the Program Agencies.

Local women's organizations often undertake short-term, limited budget projects for their particular church, but they are urged to be sure such projects do not overshadow their primary financial emphasis, i.e., the General Mission of the Church. *Where local projects approach half their total expenditure, local organizations should re-examine their proportion in the light of the purpose of United Presbyterian Women. Many organizations give all their funds, except a minimum retained for organizational expense, to the General Mission of the Church.*

The functions of the Fellowship Department were clarified in this statement:

Responsibilities

1. To develop the ways by which individuals and

groups within the organization may grow increasingly together in Christian service.

2. To enlist women for responsible membership in United Presbyterian Women.
3. To endeavor to reach persons outside the Church with the Christian message, cooperating with the Church's program on evangelism, persuading such people to become members of the Church.
4. To find opportunities for cooperation with other organizations within the life of the Church, i.e., United Presbyterian Youth, United Presbyterian Men, etc.
5. To maintain cordial relationships with women's organizations of other churches, and to participate in the efforts of United Church Women.
6. To foster a deeper understanding of the worldwide community of Christians, and to call to the attention of the membership, or its committees, appropriate materials and projects of the World Council of Churches, the National Council of Churches, and the World Presbyterian Alliance.

It was pointed out that the work of the Fellowship Department differs from that of other departments in that much of its work is conditioned by relationships with other groups. For instance, the presbyterial Youth Adviser may work with presbytery's committee and the presbytery youth organization; in a local department, a member might be a part of the session committee on evangelism, or on a committee of United Church Women.

Since each organization has its own particular relationships, it is not necessarily appropriate that the Department work in the same way in the synodical, presbyterial, and local organization. For instance, Youth and Children's Advisers in the presbyterial fill a useful function, serving (usually) on presbytery committees and participating in the planning and activities for children and young people. Similar offices are unnecessary in the local women's organization, since, in the local church, the session supervises the nurture of children and youth. However, the chairman of the Fellowship Department should keep the women's organization aware of these interests.

In the same way, a local Fellowship Department is interested in a local Council of Church Women, whereas the presbyterial Fellowship Department is more concerned with the wider ecumenical picture.

In all cases, the officer should keep the women's organization informed of the needs and developments in her particular group, enlisting interest, prayers, and service.

A member of the Fellowship Department should be designated to carry each of the following offices or functions (more than one function may be carried by one person if advisable): Secretary for Membership, Secretary for Evangelism, Secretary for Ecumenical Relations, with the addition, on presby-

terial and synodical levels, of Children's Work Adviser and Youth Adviser.

The annual Thank Offering Service endorsed by the National Executive Committee and the General Council of the Church, is an expression, through an extra gift to the Mission of the Church, of gratitude to God for his blessings. *It is recommended that the Chairman of the World Service Department assume the responsibility for interpreting the spirit and projects of the Thank Offering, as well as for coordinating the work of other secretaries of the Department. Where the Thank Offering is received at a Sunday morning worship service, the Chairman of the local World Service Department should cooperate with the pastor in the arrangements. The Chairman of the presbyterial World Service Department should see that the Department offers assistance to local organizations in arranging for speakers and materials for the Thank Offering.*

Constant evaluation was urged upon all women's organizations to ascertain how they may more adequately fulfill their purpose. Because of an increasing pressure on time, it is recommended that the number and purpose of UPW meetings be examined by the executive committee of each organization.

Where the boundaries of presbyteries have expanded so that it is difficult for volunteer women officers to handle the number of organizations involved, the possibility of dividing into districts composed of more workable units is suggested for consideration.

The particular plan and pattern for such organizations will vary with the size and population of the presbyterial.

It was voted that the next National Meeting of United Presbyterian Women be held in 1964.

A new scale for UPW dues, beginning in 1962, was noted as follows:

Up to 25 members	\$ 2.00 annually
26 to 50 members	\$ 3.00 annually
51 to 100 members	\$ 4.00 annually
101 to 200 members	\$ 7.00 annually
201 to 300 members	\$11.00 annually
301 to 500 members	\$17.00 annually
501 or more members	\$20.00 annually

A budget of \$195,000 for the 1961-1964 triennium was presented and adopted.

Gratitude was expressed for the ministry of overseas guests from thirty countries who were among us from April to July; and it was voted that a communication from this meeting be sent to each of their churches conveying our appreciation.

Noted with satisfaction was the completion of thirty-one Search Parties in which nearly a thousand women spent approximately two days seeking God's will in definite situations in today's world. *Women are urged to continue exploring this method of constant study of current problems in the light of Biblical truth, and the content of the questions raised.* United Presbyterian Men have enthusiastically endorsed the Search Party idea, both the

topics and the method of study. (*A Guide to Search Parties*, with suggestions for six topics, can be obtained from PDS, .25.)

Two major targets of concern for concentrated study and responsible action during the triennium 1961-64 were adopted:

1. YOUTH IN A TROUBLED WORLD—in which we seek

... to know and understand the young people in our own families, our churches, and our communities;

... to discover and change those conditions in the world which limit opportunity and make it difficult for youth to know God's love for them and all mankind;

... to find the relevance of the Christian faith to the growing problem of neglected and delinquent youth in our world;

... to make ourselves available, under the Holy Spirit, to communicate God's love to all youth in whatever circumstances of need we find them, knowing ourselves, also, to be sinners for whom Christ died.

2. NEW NATIONS OF AFRICA—in which we seek

... to discover the facts in the social and political revolution in African society and to ponder their meaning to the Christian faith;

... to identify ourselves with African Christians in their opportunities to influence positively the development of new nations;

... to accept responsibility for ways and means whereby Africans might be assisted to make their maximum contribution to the world community;

... to find ways by which we might develop appreciation for African culture and for Africans living in our midst.

The Target Task Corps was defined:

We call upon United Presbyterian Men and United Presbyterian Youth to join with us in this special effort of study and action because we need them to accomplish these important objectives. Together we might form a corps of those concerned with the spiritual security needed for the next generation; to discover the role of the Church in the prevention of juvenile delinquency and in the rehabilitation program of neglected youth in both the nearer and wider community, and to share responsibility, as God's people, on the continent of Africa.

We call upon our neighbors in every community to form a TARGET TASK CORPS composed of men, women, and youth from our Church and from other Churches to study the situation at hand and to work with resources already in the community. These community committees will work toward their own goals in their own circumstances and share their evaluations and experiences with other communities.

We recognize that these problems are bigger than any group of people can face, but feeling called by God to attempt them, we know that we

must be obedient. Our efforts may not be successful, as the world evaluates them, but we shall be satisfied if we can be among the faithful instruments of God's will on earth.

A Committee of 500 was recommended and approved, to consist of representatives from each synod and presbytery, a Collators Corps (to be announced), and a Steering Committee as follows: two co-chairmen (one for each major study-action target), five members of the National Executive Committee, and at least three women from the Church at large. Appointed were: Mrs. Walter Bowen, Philadelphia, Pennsylvania, and Mrs. Ray Kiely, Utica, New York, co-chairmen; Mrs. Thomas E. Wilson, Sumter, South Carolina, Mrs. F. V. Macy, Washington, D.C., Mrs. Leslie Crane, St. Clair Shores, Michigan, and Mrs. J. C. Piper, Parsons, Kansas.

United Presbyterian Men, through their executive committee, have indicated full cooperation with United Presbyterian Women in action on the two targets and will be appointing their representatives to the steering committee.

It was voted that a Target Fund be established for the purpose of implementing these objectives and carrying out major projects as needs are defined and finances become available; this Fund to come from the following sources:

- 1) the offering of this National Meeting (which totaled over \$14,000);
- 2) the special funds received from the previous triennium;
- 3) other sources, such as individual gifts, and extra giving that may be provided through the women's budget.

It was voted that a telegram be sent to Chairman N. H. Minow, at the Federal Communications Committee, Washington, D.C., deploring the prevalence of crime, violence, and sex on TV programs; and that each woman write a letter to Mr. Minow expressing her support of the above action.

It was voted that United Presbyterian Women cooperate with the action of General Assembly in setting aside Sunday, November 19, 1961, as a Day of Prayer for the meetings of World Council of Churches at New Delhi, India, and that during the ensuing week local churches ask all their organizations to involve themselves in study and prayer directed toward the re-evaluation of the mission of the Church in relation to the theme of "Jesus Christ, the Light of the World."

It was voted that United Presbyterian Women in their local societies read in its entirety the Report of the Standing Commission on Social Education and Action of our General Assembly re the Church and the problems of alcohol, as adopted at the 173rd General Assembly at Buffalo; that women study this program of alcohol education as it is developed by the Board of Christian Education, and implement this study by active participation in this program in the local church.



Clinic Day in El Carmen

Miss Linda L. Buller, R.N., who serves in Colombia under the Christian Community Health Program, weighs a small patient.



A Lesson in Canning

The Rev. Stanley A. Wick is director of Quiché Bible Institute in Guatemala. Mrs. Wick is a teacher. The institute operates a farm and widely attended agricultural demonstrations are given.

Sponsoring

In connection with the Mission study in Latin America we present to you eleven United Presbyterian fraternal workers who will be featured during 1962. These pictures showing the eleven people at work convey something of the great creativity and varied skills needed to accomplish the mission of the Church in Latin America.

The featured workers are:

Miss Linda L. Buller, RN, Colombia
Mr. and Mrs. Aulden Coble, Costa Rica
Mr. and Mrs. Clair H. Denman, Mexico
Dr. and Mrs. Robert L. McIntire, Brazil
Mr. and Mrs. Harry Peters, Venezuela
Mr. and Mrs. Stanley Wick, Guatemala

Again in 1962—UPW will continue their specific support of more than 1300 overseas Missionaries and fraternal workers.

NOTE:

Packets with ten 5 x 7 inch photographs (good for bulletin boards) and mimeographed sketches of the missionaries and the work they do are also available for one dollar per packet from the Commission area secretaries.

Reviewing the morning mail

The Rev. Robert L. McIntire founded and conducts the Evangelical Audio-Visual Center (CAVE) in Campinas, Brazil. Mrs. McIntire assists in the work as secretary and receptionist.



Through Understanding

Meet the 11 Fraternal Workers from Latin America presented to United Presbyterian Women by the Commission on Ecumenical Mission and Relations



Posting the class schedules

The Rev. Aulden D. Coble and Mrs. Coble direct the Spanish Language school in San José, Costa Rica. Missionaries representing fifty Protestant Boards come here to learn the language and customs of their new area of assignment.



Evangelism by plane

The Rev. Clair H. Denman (right) teaches at the Tabasco Bible Institute in Villahermosa, Mexico. He supervises a program of airplane evangelism.

Teachers confer

Mrs. Clair H. Denman (right) also teaches at the Tabasco Bible Institute. She is shown here with Irma Guerrero, another teacher.



Talk before the meeting

The Rev. Harry Peters carries on a program of evangelism in the Barlovento area of the state of Miranda, Venezuela.



Learning to sew

Mrs. Harry Peters is responsible for women's and children's work in the Barlovento area. Sewing plays a large part in the program.



Editor's Note: In the light of the passing of Felicia Sunderlal her succinct statement of her concept of ecumenical relations of women of the world addressed to the Commission, takes on new significance.

TO WOMEN AROUND THE WORLD "relations" means a mutual *awareness* of one another's needs, problems, hopes, aspirations, concerns, particular areas of sensitivity, strength and weaknesses, varied gifts and peculiar values. It also means a maximum participation in mutual *prayer* and *service*.

The scope of women's relations is without limit. It takes into its embrace the total life of women in the family society, spheres of national activity, church women's groups of other lands and denominations, and the whole Church around the world.

Therefore attempts are being made to bring isolated and scattered groups of women in touch with each other, to engage in deeper and frequent conversations and to lay before them opportunities to think, pray, serve and live together.

Some tangible forms of these ideas have already taken place, others we hope will materialize in the coming years.

It is sincerely hoped that in the context of the cataract of change that is affecting society, when women are attaining political emancipation, economic independence and social equality, when Christian values are being challenged as never before, that the Church as a whole will be alive and alert to utilize to the full every spiritual strength God has endowed women with. We further pray that the Church will also see the vision of the greatly increased gifts and capabilities of women and will claim them for God with courage, insight and expectancy.

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that life is going to be. The fear and unwillingness to enter into it has evaporated. It is like what you went through at home wondering what America or Europe would be like. It is that sense of spiritual and beautiful excitement as to what that life is to be. Hence, this life becomes more meaningful because it is preparation for the next life. And whether we work here or there, we are working for Him all the time."



Felicia Sunderlal and Myra Scovel caught by the camera in a characteristic conversation.

